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LETTER

TO

George Keith,

CONCERNING

The Salvability of the Heathen.

Together with

A Teſtimony to the ſame Doctrine, as *Long held*, and not *Newly taken up*, out of ſeveral former Books of him that writ it.

By his Reſpectful Neighbour, J. H.

If therefore the Doctrine of Chriſt hath demonſtrated to all Nations the ſame God, whom the Ancients, even before Moſes, *have ſerved, there is no doubt but that we are made Partakers with them of the ſame Divine Worſhip; and having moreover the ſame common Religion, it is manifeſt that we ſhall likewiſe enjoy the ſame Bleſſedneſs, or Benediction.* Euſebius de Demonſtratione Evangelii. *L.* 1. *C.* 5.

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Mo Meeting

A *Letter* to *George Keith*, &c.

Mr. *George Keith*,

UNderſtanding that you came to live near me, I was willing to be acquainted with you, as a Perſon learned, and whoſe Converſe is profitable; but I am ſorry to find you ſo engaged, and hot in your Opinion (though *Zeal* in a good Cauſe is commendable) that you cannot let another differ from you without Anger; when, if he be angry too, whom you differ from, there muſt be Contention: Which is to be avoided, by a prudent Man. *Prov.* 17. 14.

Look, you *George*, You and I do believe a Salvability for ſome *Heathen:* You and I, for all that, do believe, That no Man is, was, or ever can be ſaved, but through the Name *Mediation*, or Redemption of *Jeſus Chriſt*; neither of us are *Deiſts* therefore, but both *Chriſtians*. You proceed further, and ſay, That no Man ever was, is, or can be ſaved, but by Faith in Jeſus Chriſt, and the knowledge of him Crucified, and Riſen again. Here I muſt differ from you; for though *Redemption* be *Univerſal*, and it is true, That no Man ever could, or can be ſaved without the Benefit thereof: Yet muſt we not make the *Redemption* of Chriſt, or the *Benefit* of his Death, and our *Knowledge* of it, to be *Commenſurate*. God forbid it ſhould be ſo, for then indeed no *Heathen* could be ſaved.

In your *Truth Advanced*, p. 40. you very candidly declare, That *to conclude all Gentiles, however diligent they have been, to live up to their Illumination, to be finally and irrecoverably Loſt and Damned, is a raſh and uncharitable* Opinion: And in the

ſame page, you ſay, *I do poſitively affirm, according to the Scriptures, That Eternal Salvation is to be had only through Faith and Knowledge of Chriſt crucified, and raiſed again.* This is to maintain two things, inconſiſtent with one another: And here I ask'd you therefore, how you could make out the Myſtery? And you anſwered me, That you had three ways to do it; Two of them you expreſſed, but becauſe they were to me unſatisfactory, I can remember neither; and the third, upon which you lay'd moſt ſtreſs, you would not deliver, thinking me at preſent not like to receive it. I very much deſire to know what that reſerve was; but what you have in your Book, and in the ſame Page, I ſee. *Though God giveth this Knowledge and Faith* (ſay you) *ordinarily, by preaching and reading the Scriptures, yet I nothing doubt, but that God hath inwardly Revealed it to divers without.*

I cannot but remember, upon this, what you told me, That when *W. P.* put this Queſtion to you, and preſſed you with it, as unanſwerable, asking you, how you could hold any *Heathen* to be ſaved, ſeeing you do maintain, that a Faith in *Chriſt without*, is neceſſary to Salvation? You anſwered him, That *the Light within is ſufficient* for the Revelation. When you told me this, I could not but commend it, as a preſent ingenious Repartee, *ad hominem*, or to a *Quaker*; but that is no anſwer to me, or any other Man, that is no *Quaker*; nor fit for you to own, as good; for then it renders you ſtill to be one of them, who take *Enthuſiaſm* for your *Guide*. *W. P.* would never have declared you an *Apoſtate*, over the Head of you, for this ſaying, That you *nothing doubt, but God doth inwardly Reveal* whatſoever is of neceſſity to be believed, *without Preaching or Reading*: Whereas I, for my part, am ſo far from an aſſent to you, that I am perſwaded to the contrary, by thoſe expreſs words of the Apoſtle, *How ſhall they believe in him, of whom they have not heard? And how ſhall they hear without a Preacher?* Rom. 10. 14.

We read in the *Acts* of the *Eunuch*, that Man of Authority, a *Proſelyte*, reading in *Iſaiah*, *Philip* asks him, *Underſtandeſt thou what thou readeſt? And he anſwered, How can I, except ſome Man ſhould*

ſhould guide me? Acts 8. 31. From whence we may ſee, that though the Prophets ſpeak of *Chriſt* in many places (and in none more amply than in this) yet the Readers underſtood them not, nor indeed could they; the *Underſtanding* being reſerved till the time of the Apoſtles, who had the *Spirit* (with-held till Chriſt was *Glorified*, John 7. 39.) to enlighten them with that Knowledge, which they were to communicate to us.

The Knowledge of Chriſt, and Faith in him, is indeed a Treaſure; and thoſe *Riches of the Goſpel*, which, as to the times before, were *unſearchable*; for it was to them a *Treaſure in the Field*, Hid (in thoſe Ages) till *Found* by the *Apoſtles*, through the *Revelation* thereof by the *Spirit*, for the Publication of the ſame to the World. And this is to be noted, for a matter exceeding remarkable, That though God had declared to *Abraham*, that *in his Seed all Nations ſhould be bleſſed*; whereby *the Goſpel* is ſaid to be *Preached* to him, *Gal.* 3. 8. Yet was the Preaching the ſame by *Peter* to the *Gentiles* ſuch a ſtrange thing, to *them who were of the Circumciſion*, that they contended with him for going to the *Uncircumciſed*, as what ought not to be done, until *Peter rehearſed from the beginning, and expounded in order to them*, the Viſions that *he* and *Cornelius* had, and how the *Holy Ghoſt fell upon them* before he Baptized them; which put them to ſilence, ſo that *they held their peace, and glorified God, ſaying, Then hath God alſo unto the Gentiles granted Repentance unto Life*, Acts 11. 18. This was the thing they wondered at; this the *Myſtery* hid from them, (the *Apoſtle* ſo calls it) though Preached ſo long ago to their Father *Abraham* himſelf, *That the Gentiles ſhould be fellow Heirs, and of the ſame Body, and partakers of his Promiſe in Chriſt by the Goſpel.* Epheſ. 3. 6.

I deny not therefore but the Old Teſtament Scripture ſpeaks of *Chriſt*, and that ſo fully, as to his *Perſon*, his *Office*, his *States* of *Humiliation* and *Exaltation*, that *Chriſt*, in his appearing to the two Diſciples going to *Emmaus*, did ſhew them, how *Moſes, and all the Prophets, ſpeaking concerning him*, fore-told that he was *to ſuffer, and ſo to enter into his Glory*, Luke 24. 26. St. *Peter* likewiſe preaches the ſame, That *unto him*

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gave all the Prophets witneſs; collecting from thence, that *through his Name, whoſoever believes in him ſhall receive Remiſſion of Sins*, Acts 10. 43. Nevertheleſs, it is very manifeſt, that the *Jews* underſtood not theſe things, propheſied of Him; nor yet the *Prophets* that propheſied them; ſeeing they *miniſtred thoſe things* (ſays the Apoſtle) *not to themſelves, but to us, which are reported by them that preach the Goſpel*, (1 Pet. 1. 12.) and therefore he hath it before, That *they propheſied of the Grace which ſhould come*, or was to come, and not then come, (*v.* 10.) St. *Paul* accordingly lets the *Romans* underſtand, (*Rom.* 16. 25, 26.) how the *Goſpel* therefore was mainly a *Revelation of the Myſtery which was kept ſecret ſince the World began, that now is made manifeſt, and by the Scriptures of the Prophets, according to the Commandment of the Everlaſting God, made known to all Nations for the Obedience of Faith:* That is as much as to ſay, God by his Spirit hath opened thoſe Prophecies to theſe firſt Preachers, commanding them to Reveal the ſame to the World, for Confirmation of what Chriſt ſaid and did, ſuffer'd, and roſe again; they being ſuch as abode with him, as Eye and Ear-Witneſſes of the ſame. *For which cauſe* (ſays he again, *Epheſ.* 3. 1, 2, 3, 4, 5, 6.) *I* Paul, *the Priſoner of Jeſus Chriſt for you Gentiles; if you have heard of the Diſpenſation of the Grace of God, which is given me to youward; how that by Revelation, he made known unto me the Myſtery,—— which in other Ages was not made known to the Sons of Men, as it is now revealed to his holy Apoſtles and Prophets by the Spirit.* The Knowledge of Chriſt dying, and riſen again, as now revealed by the Goſpel, that is, as *dying for our Sins, and riſing again for our Juſtification*; with the Application thereof, by Faith, we ſee plainly, was a *Myſtery*, and not *made known to the Sons of Men*, till the times of the *Apoſtles*. It appears therefore, that the *Redemption* of Chriſt, and Benefits of his Death and Reſurrection, muſt be of larger extent than the *Knowledge* of him; for elſe, no Man in the World, till Faith came, till Chriſt, and the Goſpel came, could (as is ſaid before) have been ſaved.

As for the Diſtinction here, which you uſed, of an *Implicit* and *Explicit* Faith, or Knowledge of Chriſt; I count it but

but a yielding the Cauſe: For when we ſay, The Benefit of Chriſt's Redemption, and the Knowledge of Him, or Faith in Him, are not Commenſurate; we mean it, of ſuch a Kowledge of him, or Faith, as is now preached by the Goſpel; that is, that *Explicit* Knowledge as was revealed by the Spirit to the Apoſtles, and by them made known, and ſo required of us, as neceſſary to our Salvation. And if this be granted, that ſuch an *Explicit Knowledge* of Chriſt, and *Faith* in him, is not of the ſame Extent *(Neceſſitate medii)* with our *Benefit* by him, the Point is obtained: If you will not grant it, the matter is enforced, or proved, by this Text. A bare *Implicit* Knowledge of the *Meſſiah* to come, without an *Explicit* Knowledge of his Death and Reſurrection, as now revealed, is a thing that could be of no more avail, to the Salvation of the *Jews*, than the Faith of a *Gentile*, only in God's Mercy, upon his Repentance (which we ſee the *Ninevites* had) without the Knowledge of Chriſt at all; and if either the one or the other had *Repentance* unto Life wrought upon their Hearts, by the Spirit of God (which is free to operate where he will, *for the Wind bloweth where it liſteth*, Chriſt himſelf ſays) they were accepted only through the Satisfaction and Merits of our Redeemer; whereof indeed they were both a-like Ignorant; this being the *Myſtery* of the *Goſpel*, yet hid from the Sons of Men.

I muſt confeſs, when I ask'd you, Whether you did, or could really believe, that every *Jew* and *Heathen* that ever was ſaved (allowing the *Salvability* of ſuch) had a Faith in Chriſt's dying and riſing? And you ſaid, You did verily believe ſo. I wonder'd at it, and told you, I lik'd you the better, as being a Man of a ſtronger Faith than I, who can believe no ſuch thing, if I would never ſo fain. On the contrary, I do believe, that there never was any Man in the World, that had the Knowledge of Chriſt, *Dying for his Sins, and Riſing again for his Juſtification*, ſo as to make Application of it to his own Soul, by Faith, as is required now of us under the *Goſpel*, until the *Prophecies*, which the *Jews* had, were accompliſhed by Him; that is, till after his Death and Reſurrection. We are ſure the Apoſtles knew nothing of his

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Death and Reſurrection (and conſequently of his Satisfaction and Merit thereby) though Chriſt did more than once tell them of it; for indeed they were not yet under that *Diſpenſation*, as they ſhould believe it. And when the Diſciples undeſtood nothing thereof, for all the Scriptures, how can you believe that others did, or could underſtand their Meaning, before theſe Scriptures were fulfilled?

You ask (in your Book) *Who taught* Abraham, Job, *our firſt* Parents, *but God and Chriſt, by the Holy Spirit in their Hearts?* I ſay the like, as to any good man that ever was among the *Heathen*, That it was God by his Spirit that wrought that Good in him, as in us. But I ſay alſo, that God did teach them, every one of them (the one as well as the other) ſo much, in their day, as was neceſſary to their Salvation, by ſuch way and means as he thought beſt. But ſuch a Faith and Knowledge of Chriſt, as is neceſſary to the Salvation of a *Chriſtian* (that is, one to whom the Goſpel is preached and received) I do by no means believe to be neceſſary to the Salvation of every Man on the Earth, that is, or ever was, ſaved; no, nor to any one of thoſe that lived before Chriſt came.

We read in *John*, when Chriſt was going from his Diſciples, and from the World, to his Father, he has theſe remarkable words: *Ye believe in God, believe alſo in me*, John 14. 1. Under that *Diſpenſation* the *Jews* and the *Diſciples* were, before the *Chriſtian Diſpenſation* was opened; they were to have *Faith in God*, and to put their whole truſt in him; and it was that Faith, by which the *Juſt Man* was to *Live*. *Hab.* 2.4. But the Diſpenſation was coming on, and is now come, when we muſt *believe alſo in Chriſt*. It was *Life Eternal* for the *Jews* to *know God*, the God of *Abraham*, to be *the only true God*, and to live in the Acknowledgment and Service of him: But now we are to know *Jeſus Chriſt* alſo, and *believe in Him whom he hath ſent*, John 17. 3. & 6. 29. In both places, note the word *Sent*, which was not of neceſſity to Salvation therefore, *before he was ſent*.

When Chriſt had finiſhed the Work of our Redemption, by his Death on the Croſs, and Riſen again, he enter'd into that

that *Kingdom*, which *John* and *He* Preached, was *at hand. All Power is given me*, (ſaith he) *in Heaven and Earth; Go and Diſciple all Nations.* The *Jews* were under a *Theocracy*, and ſo God's People: It pleaſed him now to have that Kingdom enlarged, and the *Gentiles* brought into it, and to commit it to his Son; ſo that the *Church* in the *Wilderneſs* is now Catholick, a *Church over the World*; and the Law by which it is governed, is the ſame as was on foot ſince *Adam* fell; but under a diverſe *Diſpenſation*, *Adminiſtration* or *Edition.* Upon this account do we read of *Cornelius*, a devout Servant of God, though a *Roman*, *Gentile*, or *Heathen*, is commanded to ſend for *Peter*, to Preach to him the Goſpel, which is the Scepter of Chriſt's Kingdom, and by Baptiſm, to receive his Allegiance, and declare him a Subject. From which Inſtance there is one Objection that by many is urged againſt the Salvability of any Heathen. If *Cornelius* (ſay they) could have been ſaved without an explicit Knowledge of, and Faith in Chriſt, Dying for his Sins, and Riſing again for his Reſurrection, this need not have been done. They urge beſides, the Angel's ſpeech, That *Peter ſhould tell him ſuch words whereby He and his Houſehold ſhould be ſaved:* But this is indeed ſtanding on Words, more than Things: It was fit, it was meet, that ſo eminent a worthy Servant of God, as this, ſhould be choſen out, to be firſt brought in, for a leading Example to other *Gentiles*, at the opening the Goſpel Diſpenſation. It is to be more throughly conſidered, that ſince it pleaſed God, that this *Covenant of Grace*, which is the Covenant of Life and Salvation for Mankind; according to which, every Man and Woman ſhall Live or Dye, as they perform, or not perform, the condition thereof, ſhould have a *diverſe Adminiſtration*; we cannot but think it to be advantageous for any Man, to be brought under that *Adminiſtration* thereof, that is moſt perfect; and ſuch being this of the Goſpel, *Cornelius* hath his gracious call into it.

Not that *Cornelius* was out of a ſtate of Grace and Salvation before, for it is plain that he was a Man that feared God, a Devout Man, his Prayer heard and *accepted* of God, which no Man can be but *in the beloved*, or through Chriſt's Satis-

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ſaction and Merits; and ſuch an acceptance, is an acceptance unto Life and Salvation. To ſay he was *accepted*, but not *juſtified*, is to ſpeak without Book, and with prejudice: I am ſatisfied to the contrary; and if you are not, I pray what think you of the *Diſciples*? I hope you believe that *Peter*, *James*, and *John*, *Nathaniel* and the reſt, were in a ſtate of Salvation, while under the *Jews Adminiſtration*, and underſtood not the *Scriptures* (as is ſaid before) nor *Chriſt* himſelf, when he ſpake of his Death and Reſurrection; and could have no Faith in him Dying for their Sins, and Riſing again for their Juſtification then, as they had afterwards, when accompliſhed. Well, conſider it then, *Cornelius* is one that *fears God, and worketh Righteouſneſs*; and performing the condition of the Covenant of Life, he is in a ſtate of Salvation, according to that *Adminiſtration* of it, as the *whole World* is under: The *Diſciples* likewiſe *fear God, and work Righteouſneſs*, and are in a ſtate of Salvation, according to the *Jewiſh Adminiſtration*; they both being in ſuch a ſtate; *Cornelius* hears *Peter* Preaching, and believes in Jeſus Chriſt, lives up to the Goſpel, and is now in a ſtate of Salvation, according to the Covenant under the Chriſtian Adminiſtration: The Diſciples likewiſe Preach themſelves, and they believe and live according as they Preach, and are in the ſame condition. What inconſiſtency is there here, but that the ſame Perſons may be in a ſtate of Grace, under *one* Adminiſtration of the Covenant, and under the *other*, when they are called from *one* into the *other*? *Abraham* is called out of his Country, and he obeyeth; God promiſes to *make him a Nation*, which ſhall inherit *Canaan*: He *believes God, and his Faith is imputed for Righteouſneſs*: After this God appeared, and makes a *Covenant* with him, and requires *Circumciſion*: Will any ſay here? What need is there of this, ſeeing *Abraham* was in a juſtified State already? No, indeed there was no need of this for that end; but it is God's Will, that though *Abraham* is a Man that *walked before God*, and *was Perfect*, that is, *Evangelically*, and ſo in a *ſaved State*; yet becauſe here is a *new Adminiſtration* of the *Covenant* to be ſet up, it is the Command of God alone, is both the *Rule* and *Reaſon* for the doing. As for the Good and Benefit he ſhall have

have by it, *Abraham* is to be aſſured of that, ſeeing God who is good, and doth good, thought it good to be done. *Abraham* believes, and goes out of his Country, and is thereby juſtified: *Abraham* believes, and receives Circumciſion, and is thereby juſtified: *Abraham* believes, and Offers up his Son *Iſaac*, and is thereby juſtified: *He received Circumciſion, as a Seal of the Righteouſneſs of that Faith which he had, when he was Uncircumciſed:* He is juſtified by the *Obedience of Faith*, in doing all, and his Juſtification by *one*, is no impediment to his being juſtified alſo by the *other*.

The Angel's telling *Cornelius*, That *he ſhall hear words whereby he ſhall be ſaved*, is no more than *Paul*'s ſaying, That *the Goſpel is the Power of God, to the Salvation of all that believe*; which is true, whether the Believer was in a State of Grace already or no; whether he be a *Jew* or *Gentile*; whether *Cornelius*, or the *Diſciples* themſelves of the *Lord Jeſus*.

If this be ſo, that a *Heathen* may be ſaved, you may ſay, Then is his Condition eaſier, and his State better, than that of the *Jew* or *Chriſtian*: I Anſwer, This is not only Falſe, becauſe the Condition of Salvation (to walk before God, and be Perfect) being the ſame to all; So much the leſſer means that one hath thereunto, muſt needs make it to be ſo much the harder: But it is alſo *Profane* to ſay ſo, becauſe the Apoſtle to the *Romans* is expreſs, that the *Advantage* of the *Jew* is *much every way* above the *Gentile*, Rom. 3. 1, 2. And to the *Hebrews* he is expreſs, That we Chriſtians have a *better Covenant* than the *Jew*, Heb. 8. 6. The *firſt* and *ſecond* Covenant he ſpeaks of there, are nothing but the two Adminiſtrations of the Covenant of Grace (the ſame in *Subſtance*, ſay our Divines) in regard to the *Jews*, which preceded, and then to us *Chriſtians*. If you will ask wherein the *ſecond* Adminiſtration is better than the *firſt*, conſult the common place of our Divines; That I fix upon, as the reſult of them all, is, that theſe new Adminiſtrations did ſtill afford more Means and Inducement to the bringing up their Hearts unto the terms of the Covenant of Life it ſelf, by which it was only, that any were, or could be Saved. No doubt but there was more wrought on of the Jewiſh Nation, having

the *advantage* of the *Oracles of God*; and among us that have a fuller Revelation, (in regard to our Saviour) to come up to a ſincere walking before God (which are the terms, and the ſame I ſay to all) than among the *Heathen* who are without them.

There is one thing remains, which I remember you offered, that requires ſome more large Conſiderations, and it is this, That though you were willing to allow that ſome *Heathen* may be ſaved, you deny it to be by *Covenant*, but only *uncovenanted Mercy*; and you cited the *Biſhop* of *Salisbury* for it. That excellent Perſon, *Biſhop Burnet*, in his *Expoſition* of the Eighteenth Article of the Church, which pronounces an Anathema to them that hold any Man *may be ſaved by the Law, or Sect he Profeſſeth*, unleſs he be a Chriſtian (which ſeems to be the ſenſe of the Article) diſtinguiſhes between the word, *By* and *In*. *To be ſaved by a Law or Sect* (ſaith he) *ſignifies, that by the Virtue of that Law, or Sect, ſuch Men as follow it may be ſaved: Whereas, to be ſaved in a Law, or Sect, imports only, that God may extend his Compaſſion to Men that are engaged in a falſe Religion.* And this he appears to own, as not condemned by the Article. The ingenuous *Biſhop* proceeds; And ſeeing Faith in Chriſt is in the Goſpel required, as neceſſary to Salvation, there is no queſtion, *he ſays*, to be made, but that thoſe that have the Goſpel preached to them, and believe not in him, muſt be Damned: *The difficuly is only concerning thoſe who never heard of the Chriſtian Religion.* Here then the Biſhop diſtinguiſhes again of Men *in the Law*, and *without the Law*, in the words of the Apoſtle, that is between the *Jew* and *Gentile*, *Chriſtian* and *Heathen*; and for the laſt, though they have not the *Law written*, they have it in their *Hearts*, and ſhall be *judged* according to their *Conſciences*. This is fair; but ſeeing Pardon of Sin is limited (as he ſpeaks) to believing in Chriſt, and *Salvation* is only through *Chriſt's Name*, according to Scripture; he diſtinguiſhes again thus: It is on the account of the Death (or Sacrifice) of Chriſt, that Men are Pardoned or Saved, *but it is not ſo plainly ſaid, that no Man can be ſaved, unleſs he hath an explicit Knowledge of this, together with a belief of it.* That is in effect

effect the ſame I ſaid before, that the *Redemption* we have by Chriſt, and the *Knowledge* of him, is not to be reckoned *Commenſurate*; yet it is but unwarily ſaid of him (or too warily, as one that is in the Water, and feels not a bottom for his feet) that *Pardon of Sin is poſitively limited to believing in Chriſt*, and thereupon to be forced to mince the matter thus [*It is not ſo plainly ſaid*] in the words fore-going: Whereas, Pardon of Sin is limited to a believer in Chriſt only, as to ſuch as have had a *Preacher*, as is before underſtood by himſelf: But the explicit Knowledge of Chriſt, as the Goſpel reveals him, is not at all required of an *Heathen* Man, nor of any Man, as of neceſſity to Salvation before Chriſt came. Upon this ſuppoſition then, that *this is not ſo clearly ſaid in Scripture*, as the other; he comes to another Diſtinction, which he ſays, *is to be made, as that which will clear the matter, and all difficulties in it.*

A great difference (ſays he, I will cite all his words) *is to be made between a Fœderal certainty of Salvation, ſecured by the Promiſes of God, and of this new Covenant in Chriſt Jeſus; and the extent to which the Goodneſs and Mercy of God may go. None are in a Fœderal State of Salvation, but Chriſtians: To them is given the Covenant of Grace, and to them the Promiſes of God are made and offered, ſo that they have a certainty of it, upon their performing thoſe Conditions that are put in the Promiſes: All others are out of this Promiſe, to whom the Tydings of it were never brought.* In this which is ſaid by this worthy Biſhop, there is thus much of Truth to be acknowledged and noted, That no *Heathen* or *Jew* under their *Diſpenſations*, had, or could have, ſuch certainty upon their turning to God (ſo as to *draw near to him in full aſſurance of Faith*) that they ſhould be accepted and ſaved, as Chriſtians have, or may have upon the Revelation of Jeſus Chriſt; and for that reaſon, if there were no other, the Diſpenſation the *Chriſtian* is under, is better than that of the *Jew* or *Heathen*, to reflect again on your Objection before. But to ſpeak more fully to this matter otherwiſe, I think fit to remember the Doctrine commonly received (I ſuppoſe, even by you, and the Biſhop, if it be not out of your Minds.) There is a double *Covenant*, the Covenant

of

of *Works*, and the Covenant of *Grace*. The Covenant of *Works* was made with *Adam*, in Innoceney, which he broke, and none can keep, to be ſaved by it: There is therefore the Covenant of *Grace*, which was made with *Adam* faln, in the *Promiſe* of the *Seed of the Woman*, that is, of a *Redeemer*, and of Salvation, upon the terms of it. There is a *Government* conſequently ariſes to God, from the *right of Redemption*, and that muſt be by *this Law*, or Covenant, ſeeing the *other* is of impoſſible performance. There is no *Government* but by a *Law*, and that muſt be ſuch as the *Subject* is in a capacity of *reward* by the *keeping*, as of *puniſhment* by the *breaking* it, or elſe it is not righteous and meet. There is a *diverſe Adminiſtration* therefore of this *Covenant*, or *Law* of *Grace*, according to the Revelation God hath made of his Will to the Sons of Men. What God reveals as his Will, muſt be believed and obeyed. Under the Adminiſtration of this Covenant to us *Chriſtians*, God's whole deſign of Redeeming and Saving us by his Son, is fully revealed, and accordingly a *Faith* in him *dying for our Sins, and riſing again for our Juſtification*, is required of us, as neceſſary to our Salvation: Under the *Jewiſh Diſpenſation* they believed a *Meſſiah* to come, and ſome Deliverance by Worldly Pomp and Conqueſt (*Acts* 1. 6.) but as for the Salvation of their Souls, by his dying for them (or making Satisfaction to God for their Sins, by the Sacrifice of himſelf on the Croſs) they underſtood nothing, as appears by the Diſciples aforeſaid, *Then he took the Twelve, and ſaid unto them, Behold we go up to* Jeruſalem, *and all things that are written by the Prophets, concerning the Son of Man, ſhall be accompliſhed: They ſhall put him to Death, and the third Day he ſhall riſe again. And they underſtood not theſe things, and this ſaying was hid from them, neither knew they the things which were ſpoken.* Likewiſe, it appears as much by their Rulers and Chiefeſt among them, *For they that dwell at* Jeruſalem, *and their Rulers, becauſe they knew him not, nor yet the Voice of the Prophets, which are read every Sabbath day, they have fulfilled them, in condemning him.* As for the *Ancients*, before *Abraham* and *Moſes*, what Revelation they had of God's Will, Who can tell? A *Law* they had *written* in their *Hearts*, which

which proves a *Lawgiver*, and they had *Tradition*: They believed a God, and that he was gracious to forgive the Sinner upon his Repentance, as appears by their Sacrifices; and that if they lived uprightly, it ſhould be well with them. Now if upon this, it pleaſed God to chooſe any one of them, as he did *Abraham*, when he was an Idolater, in *Ur of the Caldees*, and by his Spirit gave him an inward and effectual Call, by ſtirring him up to lay hold on God, and his Covenant, in a deſire and endeavour to walk up to his *Light within*, or Knowledge he hath attained, with Sincerity of Heart and Life, which is performing the Condition of the Covenant of Grace, according to the Diſpenſation he is under; although ſuch a Man does not know upon what account Sin is expiated, God reconciled, and the Sinner ſaved; yet is it certain, that this Man's Sins are pardoned, God reconciled to him, and his Soul in a State of Salvation, as well as the Chriſtians, who hath the Explicit Knowledge of Chriſt's Death and Reſurrection; and that is, upon the ſame account as his, even through the *Blood of the Everlaſting Covenant*; to wit, through the Covenant of Grace, preached and purchaſed for us by his Blood, the Death, Satisfaction, Mediation, Redemption of Chriſt Jeſus; ſo that if any held, or are willing to hold, a Salvability for the *Heathen*, and yet deny their Salvaon by *Covenant*, but by an uncovenanted Miraculous *Mercy*, they do but trip in plain Ground; upholding a Doctrine that is Good and Generous, but without its Foundation: For there is no Way, nor ever was, but one Way (which is this, by the *Covenant of Grace*, procured for us by Chriſt) of Salvation to any Mortal under Heaven.

As for them whom God hath left in Darkneſs (ſays the Biſhop, intending all the Heathen) *they are certainly out of Covenant, out of thoſe Promiſes and Declarations that are made in it; ſo that they have no fœderal Right to be ſaved; neither can we affirm, that they ſhall be ſaved.* This, I muſt needs ſay, I take to be ſpoken without ſecond Thoughts; and I like nothing ſo inconſiderate, though in this excellent Perſon. There is no *Man coming into the World* ſo *left in Darkneſs*, but he hath a *Light within*, which if he lives up to, he is one of *God's People*, ſays the

the *Quaker*. There is no Man in the Earth, that lovēs God ſincerely, I ſay for certain, can periſh. The *Quakers* Doctrine, in this point, is to be preferr'd before the *Biſhops*. I will ſay more, there is no Man in the Earth, *Heathen* or *Chriſtian*, but he is a Subject of the Covenant, the Covenant of Grace; and God is certainly his Governour by this Law, or Covenant, ſo far, that if he obeys him, anſwers it, and keeps it, or lives up to that Revelation of God's Will which he has, he hath, by performing the Condition, the Promiſe thereof accordingly to be ſaved; and we may affirm that he ſhall. I muſt yet ſay further (if it be farther) That there is no Man on the Earth that is ſaved, but it muſt be by the *Covenant*, the Covenant of Grace, and the Promiſe of it. There is one Diſtinction therefore I muſt offer, which the Biſhop hath not, and is wanting in the place, and I will be ſolemn upon it.

It pleaſed God to call *Abram* out of his Country, to make him a Nation, and to give him *Canaan*; and upon this account he is the firſt *Elect* we read of in Scripture. *Thou art the Lord, the God, who didſt chooſe* Abram, *and brought him out of* Ur, *in the Caldees.* Neh. 9. 7. That is, in regard to his *Poſterity* after him, who were *Choſen* of God to be a *Peculiar People* to him by a *Covenant*, which was a *Political* Covenant between him and them, as their *Ruler*. This Covenant required the mark of *Circumciſion* in their Fleſh, by way of Separation of that Nation from all others. *Among all the Multitudes of People, thou haſt gotten thee a People; and unto this People thou gaveſt a Law that is approved of all,* 2 Eſd. 5. 27. *Ye ſtand this day, all of you, before the Lord, to enter into Covenant with the Lord thy God,* Deut. 27. *Thou art a holy People unto the Lord thy God; the Lord thy God hath choſen thee to be a ſpecial People unto himſelf, above all People that are upon the face of the Earth,* Deut. 7. 6. So again, Chap. 14. v. 2. A *ſpecial* People, a *peculiar* People. *He hath not dealt ſo with other Nations,* as he did to them, ſays the *Pſalmiſt*. *He hath ſhewn his Mind unto* Jacob, *his Statutes and Judgments to* Iſrael, *Pſ.* 147, 19, 20. *To whom pertaineth the Adoption, and the Glory, and the Covenants, and the giving the Law, and the Service of God,* Rom. 19. 4. By all which it appears, That God was their *God*, and they his *Peo-*

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ple, by a *Covenant* that was *Peculiar* to them as the *Seed* of *Abraham*, with whom it began, and is called by Divines therefore the *Covenant of Peculiarity*; which is to be diſtinguiſhed in this reſpect from the *Covenant of Grace* that does belong to all Mankind, the Poſterity of *Adam*; the difference indeed being in regard to its divers Adminiſtrations. When the Scripture therefore does ſpeak of the *Gentiles*, that *they were*, in reſpect to the *Jews*, *without God in the World*, *without the Covenant*, *Aliens to the Commonwealth of Iſrael*, *without Hope*, (the hope of Iſrael) *without Chriſt*, *Strangers to the Covenant of Promiſe*: We are to underſtand all this in regard to the Church State of the *Jews* (which no Nation but the *Jews* were in) as appears by all the Texts before-cited. They were *without God*: How is that? As he was to the Jews a *Peculiar Governour*; but not without God as Univerſal Sovereign of Heaven and Earth. *Is he the God of the Jews only? Is he not of the Gentiles? Yea of the Gentiles alſo*, Rom. 3. 29. *Without the Covenant*: How is that? Without the *Covenant of Peculiarity*; not without the Covenant of Grace, but under the Government of God by this Law, or Covenant, which is the Law of the Goſpel, by which all Men at the great Day ſhall be judged: *According to my Goſpel*, ſays the Apoſtle, *Rom.* 2. 16. That Law now cannot but be the *Law* we muſt *Live by*, (as govern'd by God) which we muſt be *Judged by*: That Law muſt be firſt *Norma Officii*, a *Rule of Life*; which at laſt muſt be *Norma Judicii*, the *Rule of Judgment*.

Well then, there is that Covenant (which ſome call a *Political*, ſome a *Peculiar*, ſome a *Subſervient* Covenant) belonging to the *Jews* (and now to us *Chriſtians* alſo) the *Partition Wall* being thrown down, who are therefore as the *Jews* were, called by *Peter*, a *Choſen Generation*, *a Royal Prieſthood*, *a Holy Nation*, *a Peculiar People*, (1 Pet. 2. 9.) and by *Paul* are ſaid to be *Grafted* into their *Olive*; that is, into the ſame external Covenant-Relation, (*Rom.* 11. 17.) and *this* the *Heathen* are *without*: But there is alſo the Covenant of *Life*, of *Grace*, of *Salvation*, or of the *Goſpel*; and this we are all under, *Jew* and *Gentile*, *Chriſtian* and *Heathen*; and though the *Gentile* came not in to the *Jew* to be *Circumciſed*, and the *Heathen*

come not in to us to be *Baptized*, that is, to the Profeſſion of this Covenant, they are yet all under the Verge of it, in regard to Obligation; and if any of them be wrought on by the Spirit, ſo as inwardly to enter into, and keep it, they are made Partakers of the Benefit, the Priviledge, the Promiſe of it, as well as the Chriſtian.

I have had lately ſent me ſome certain Manuſcripts to read, the Works of a Sedulous Divine I know not, an Anti-Arminian, Learned, Pious Man, who hath theſe words in one of theſe Manuſcripts, which I will tranſcribe. *Dr. Payne* (p. 513.) *ſays, It has been an uncharitable Queſtion, Whether any of the Gentiles ſhould be ſaved? Now they cannot be ſaved in an ordinary way, by Vertue of the Chriſtian Covenant, to which they have no Title or Claim: Yet God may in extraordinary Mercy let all Mankind have the benefit of it, and ſave them by Chriſt, though they know him not.* Anſ. '*It is certain, that all ſuch of fallen Mankind, as be* 'Penitent, *and honour God by holy Love and Obedience, have, by* 'God's *holy Covenant in Chriſt, true Right to Remiſſion of Sins, and* 'the *Kingdom of Heaven, and ſhall be ſaved; they are really and* 'indeed *true Saints: But no one of fallen Mankind can be truly* 'Penitent, *and honour God by holy Love and Obedience, without* 'ſpecial *Grace: And ſpecial Grace God gives to none of fallen Man-* 'kind, *ſave for the ſake of Chriſt, who hath merited it for all the* 'Elect, *by Vertue of the Covenant between God and Chriſt, according* 'to *the fore-knowledge and purpoſe of God.* Theſe are the words of another; and I am to give no more account of them than I pleaſe: But this I will add to them, That the *Elect*, which are to be gathered from the four quarters of the Earth, are, I believe, in ſome more places than where there are Chriſtians.

I return: To them *pertain the Covenants, and the giving the Law.* The Covenants of *Circumciſion*, and that Covenant when *he took them by the hand, to lead them out of the Land of* Egypt; and the *Law* and *Ordinances* given by *Moſes:* Theſe indeed, its true, did *pertain* to the *Jews* only, and not to any other People: But there was a *Promiſe* which belonged to them alſo, by which, when none of them were juſtifiable by their works, for *by the deeds of the Law ſhall no Fleſh living be juſtified*, the penitent believing *Jew* was ſaved. The *Promiſe* was the Promiſe

miſe of the *Woman's Seed*, made to *Adam* fallen, and the ſame Promiſe made to *Abraham*. that *in his Seed ſhould all the Nations of the Earth be bleſſed*, which was the Subſtance of the Goſpel preached to him, which is now preached to the World; that is, the *Promiſe of a Redeemer*, who was then to come, and ſo was only in Promiſe, but now already come; that Redemption obtained, and the Promiſe fulfilled. Again, As for the *giving the Law*, there is a *Law* which came from Mount *Sinai*, and it is true, this *pertained* to the *Jew*; but there is a *Law* alſo from *Zion*, and that belongs to *Jew* and *Gentile*, *Chriſtian* and *Heathen*. *Out of Zion ſhall go forth a Law, and the Word of the Lord from Jeruſalem*, Iſa. 2. 3. This is the Law of the *Goſpel*, and the ſame with the *Covenant of Grace*, of *Life* and *Salvation*: If there be any then that apprehend the *Covenant of Grace* to be made with *Chriſt*, in behalf of the *Elect*, and to belong only to them, I am not of their Opinion. The Covenant of Grace, I account, is God's Covenant with *Mankind*, and made with *Adam fallen*, in behalf of his *Poſterity*; and this is as good as expreſly declared by Chriſt, *Go, preach the Goſpel to all Nations, to every Creature*, or to all the World; *he that believes*, or whoſoever believes, *ſhall be ſaved*; *and he that believes not, ſhall be damned*, Mat. 28. 19. Mark 16. 15, 16. This is likewiſe as good as expreſt by St. *Paul*; *This is the Covenant I will make with the Houſe of Iſrael, after thoſe days*, Heb. 8. 10. Who is the *Houſe of Iſrael*, now the *Partition Wall* between the *Jew* and *Gentile* is down, but the whole World? Beſides, if Chriſt be *Party*, how is he *Mediator*? A Mediator is to bring two Parties to Agreement. If God and Chriſt be the Parties, and not God and Man, how is he the *Mediator* between God and Man? *For there is one God, and one Mediator between God and Men, the Man Chriſt Jeſus*, 1 Tim. 2. 5. That the *Redemption* of Chriſt therefore is *Univerſal*, and the Effect of it, the *Covenant*, belongs to all, is not to be denyed; nay, becauſe the *Covenant* belongs to all, or becauſe it muſt be granted, that Chriſt hath died for all, ſo far that he hath obtained an Univerſal *Conditional* Remiſſion and Salvation, or a Law, or Act of Grace, that whoſoever believes and Repents, or performs the Condition of the Goſpel, ſhall be pardoned, and ſaved by the Goſpel; therefore

muſt our *Redemption* by Chriſt be *Univerſal.* And if any perſiſt to deny it, whoſoever they be, though they ſee it not, (for then they would not preſume to do ſo) they, in effect, do diveſt God, as Redeemer, of his Government over the World. This muſt appear, by what hath been ſaid, to an intelligent Man.

It is time for me then to come now to the Teſtimony I am willing to produce out of other Books I have formerly written, that this Doctrine may not appear ſtrange, as newly taken up, or not conſider'd as throughly as I could; but by the Confirmation and Inculcation thereof, with the cumulative Light I bring out of them, it may find the willinger Admiſſion, and give ſatisfaction to them that have free Minds, and are meet to receive it.

Out of a Book, Entituled, *The Ax laid to the Root of Separation.*

As God has made all things, ſo is he Univerſal Governour of his Creatures. The Government of God over his Creatures, that are *Reaſonable*, muſt be a *Moral Government*, requiring Obedience from them upon *Motives* of *Reward* and *Puniſhment.* The *Inſtrument* of this *Government* muſt be his *Law.* The Law of God is either the Law of *Nature*, or his *Revealed* and *Poſitive* Laws. The *Government* of God is likewiſe double, *Natural*, or *Conventional.*

The *Natural* Government of God over Men and Women, which he hath by right of *Creation*, is over all the World, as they are particular Perſons, giving them the *Law of Nature* to Live by, that they may pleaſe him and be ſaved. This *Law of Nature*, is either the Law of *Innocent*, or *Lapſed* Nature. The Law of *Innocent* Nature, is that perfect Rule of Righteouſneſs that was writ in *Adam*'s Heart, when Created, requiring him to preſerve his *Innocency* and *Integrity* upon pain of Death; and it is called the *Law of Works.* The Law of *Lapſed* Nature, is the ſame Law with Mitigation, requiring the ſame Duty, but not as the Condition of Life; accepting of the imperfect Service of Man, according to his preſent State, ſo long as it is performed in Sincerity of Heart towards God; and is called the *Law of Grace.* As

As Man in *Innocency* had the Notices of the moſt Holy God, and his Duty writ in his Heart, or could gather it from the Light of his *Reaſon*, being to live perfectly in that State: So muſt the World, after Man's fall, and the loſs of his *Innocency*, have ſome the Like Notices implanted there, or ariſing naturally from the Exerciſe of his Faculties, that God is good and merciful, and will not puniſh him if he Repent, but conſider him according to his frail Condition; and conſequently, that he muſt now have no Government at all over him for Life and Salvation, or elſe that he muſt be under another Law than that of Innocency, or under other Conditions, in obeying it; for elſe muſt every Man on the Earth Everlaſtingly Periſh.

Upon what account, or upon what ground, the Righteouſneſs of God could ſtand in dealing with Man, when fallen, by another Law than that at firſt implanted in him in Innocency, was a Myſtery hidden from the Foundation of the World, and not revealed, but Darkly, till the times of the Goſpel. But the *Belief* that God was good, and would pardon the Sinner upon his Repentance, though they could not tell how, or upon what ground it was (the way of Reconciliation through Chriſt being beyond the Ken of all Humane Underſtanding) was *General* in the World; as does appear in particular by the *Ninevites*; as alſo by the Sacrifices for appeaſing the Deity, which have been in uſe in all Nations. Not but they all are under the ſame Law as *Adam* was, (the Law that was for our *Nature* cannot be altered) but we are not under it upon the ſame terms. We are under it, ſo as we are bound to live according to it; but we are not under it ſo as to be *Juſtified* or *Condemned* by it: We are under it as a *Rule of Life*, but not under it as the *Rule of Judgment*.

There is *One Religion* therefore, *Law* or *Rule*, for all Mankind to obtain Life by, which being the Law of our Lapſed Nature, or Remedying Law, containing God's Grace adminiſtred to all the Earth, in a threefold State, of ſuch as were, or are, *without the Law*, (or before it) and *under the Law*, and *under the Goſpel*. As this Adminiſtration is threefold, ſo hath the *Faith*, which is the Condition thereof, been diverſifyed. *But now is the Righteouſneſs of God revealed from Faith to Faith.* The

Righteouſneſs

Righteouſneſs of God, is the Righteouſneſs of this Law, which hath ever been a-foot in the World: And though a *Heathen* hath not that *Faith* as is required of the *Chriſtian*, in the *Third Edition* of it, or that which was required of the *Jew* under the *Second*; yet hath he ſuch a *Faith* as belongs to the *Firſt*, ſuch as the *Ancients* before *Abraham* had: And ſo long as that *Faith* he has does *work* by *Love*, or by ſincere Obedience to God, according to the Light he has, it will juſtifie him, as well as that which is now farther required of us under the Goſpel. It follows, that this Law (being that which is given for Life, and ſo the one only true Meaſure of Religion to all the World) muſt belong to the Government of God, which is *Univerſal*, and that is the *Natural Government of God*.

The *Government* of God which is *Conventional*, is that Government which he hath taken over ſome certain Perſons, as they are gathered or joyned together in Societies, unto which they are called out from the World, for the Glorifying his Name in that Worſhip or Service of him, which he hath inſtituted by his *Poſitive* Law, Precepts, Ordinances, (I mean ſuch as he hath any ways revealed to be his Will) whether they be ſuch as belong to the *Law of Nature* alſo, or ſuch as do not) in order to the taking, owning and acknowledging him for their God in a peculiar manner; that is, in oppoſition to the Worſhip of any other God or Idols, and the ſerving him the true God in any other way, but what he hath appointed; and their becoming thereby a Peculiar People to him, and ſo being under his Favour and Bleſſing, in regard to all the good things of this Life, and that which is to come.

I do obſerve here, the Government of God which is *Natural*, is over all the World: This Government which is *Conventional*, is over ſome Perſons only, called out of the World, into a peculiar *Relation* to God. That the *One* is over all, but conſidered as ſingle Perſons, taking in every Individual in the World; the *Other* over ſome, and ſo over *Singulars* alſo, but conſidered as *Incorporated*, for the publick Service of God. That the *One Government* is by the *Law of Nature*, (I mean, both of *Lapſed* and *Innocent* Nature:) The Other is, by his *Poſitive* and *Revealed* Laws. That theſe Laws and Ordinances

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of God therefore, which he hath revealed, as they are more, and as they are revealed otherwiſe, or farther than by the Light of *Nature*, or *Natural Reaſon* only, are a high Priviledge to ſuch as they are vouchſafed to. *What advantage then hath the Jew above the Gentile? Much every way, chiefly becauſe unto them was committed the Oracles of God*, Rom. 3. 1, 2. *He hath ſhewed his Mind to* Jacob, *his Statutes and Judgments unto* Iſrael: *He hath not dealt ſo with any other Nation*, Pſ. 147. 19, 20. This giving to a People his *Oracles*, or Poſitive Inſtitutions, are advantagious upon this account, That they are means for obtaining his Bleſſing, or elſe there could be no ſuch advantages in them. This Bleſſing of God muſt be look'd on, not only to concern *Temporal* things, but *Spiritual* and *Eternal*: For, ſeeing Man conſiſts of a Body, and a Soul, and that Soul is Immortal, he cannot be bleſſed but in *both*; and the great and principal Advantage therefore that we have by theſe *Ordinances*, or Government of God which is *Conventional*, muſt and does lie in being Means for the bringing Men up to the performance of the Terms of that *Law*, which God by his Government, that is *Natural* and *Univerſal*, hath made to be the Rule of Judgment to all Men, for Everlaſting Life or Condemnation.

Thus much as *Introductory*, out of *that* Book; I come now to *another*.

Out of a Book, call'd, *Peaceable Diſquiſitions.*

There is a threefold Government (in one, to ſpeak accurately) that God hath had in the World over Man, in reference to his chief end, the Salvation of his Soul. The firſt was, by the Law of *Nature*; the ſecond, by the Law of *Moſes*; and the third, by the Law of *Chriſt*. Before God gave his Law unto *Iſrael*, the whole World was under that Law which is *written in the Heart*: God muſt govern Man by that only, when there was no other. This Law now writ in Man's Heart (we are to know) is two-fold; for Nature coming under a double Conſideration, as *Entire* and as *Fallen*, the Law muſt be double; the Law of *Innocent* Nature (or Law of Innocency) and the Law of *Lapſed* Nature, which is the Law

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of *Grace* and *Mercy* towards Man, in regard to his *fallen* Condition. To expreſs it more fully, there is *Lex Naturæ*, κατ' ἐξοχὴν, and *Lex Connaturalis Gratiæ*; the Law of *Nature*, and the *Connatural* Law of *Grace*, as *Suarez* hath it in his Book *De Legibus*. I am much pleaſed with the Terms, though I found not that he did well underſtand them, or explain them himſelf. Only thus much he ſays, That the *Ancients*, before *Moſes*, who were govern'd by the *Law of Nature* only, muſt have this *Lex Connaturalis Gratiæ* together with it, or comprehended under it, or elſe no Man then upon Earth could be ſaved; which is a Truth ſo evident, as makes the Proof of that Law, by that Reaſon alone, to be good. When he terms this Law then *Connatural*, I underſtand by it, that this Law of *Lapſed Nature*, this Law of *Grace*, or *Remedying Law*, is written in the Heart of Man, in regard to his fallen Nature, no leſs than the Law of *pure Nature* it ſelf was.

The Law of Nature, as I take it, is the Dictates of right Reaſon, declaring to us our Duty to God, to our Selves, to our Neighbours; and the Light of the ſame Reaſon will dictate to us, when we have fail'd in that Duty, to repent, and turn to God, with truſting in his Mercy, for pardon if we do ſo, and not elſe. We do find it legible in our Hearts, that God is good and wiſely gracious to pity our Infirmities, and conſider our loſt Eſtate, and neceſſary Frailty, as that there is a God, and any Worſhip that is at all due to him. *There is Mercy with thee, that thou ſhould'ſt be feared.* And theſe Characters, thus engraven in the Heart of Man, is the ſame Law of Grace in the Practical Contents, as is more largely Paraphraſed on by the *Prophets* in the *Old*, and the *Apoſtles* in the *New* Teſtament. There is no difference at all in the *Subſtance*, (as Divines ſpeak) but in the *Adminiſtration*. It is no otherwiſe than as a Book thrice Printed, the ſecond Edition is larger than the firſt, and the third moſt compleat and perfect. This I will ſay, the Covenant was ſtill on foot, the Condition, ſincerity in walking according to their Light; Men were judged by it, and many ſaved. Here only is the difference, that the Foundation, on which all this is laid, the Mediation, Sacrifice and Righteouſneſs of Chriſt, comes not to be revealed

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but in Types, and darker Promiſes, till the Promulgation of the Goſpel. Now, I ſay, that though the *Heathen* be not under (or have not) this Law of Grace, in the third and laſt ſetting out, or in the State under the Goſpel, yet they are under it (or have it) in the State of the Ancients, or as they had it in the firſt Promulgation; and upon Suppoſition, that any of them do, according to the Light they have, live up in Sincerity to this Law, I dare not be the Man that ſhall deny but *through the Grace of our Lord Jeſus Chriſt* (procuring this Law or Covenant for them, as for us, and all the World) *they ſhall be ſaved, even as we*; and we ſhall be ſaved, even as they. *To them who by patient Continuance in well-doing, ſeek for it, Eternal Life.*

Not to leave this yet, I have learned from *Cicero*, That all Laws muſt be derived from the *Divine* Reaſon and Will. I have learned from others, That this Reaſon of God, in his Government of all things, agreeable to his own Nature, and the Nature of his Creatures, is the *Eternal Law*. I have learned from the Scripture, That there is a Law of *Works*, and a Law of *Grace*. I do learn by conſequence, That theſe Laws (as Frames of God's Government over Man) muſt be Reconcileable with the *Eternal Law*, or the Reaſon of his *Wiſdom*, and *Juſtice*, and *Goodneſs*; the one of them being fit for the State of Man in *Innocency*, the other for his *Lapſed* Condition. How theſe Laws do now conſiſt, and not conſiſt, with one another, while the Scriptures ſay ſometimes, that we are *freed from the Law*; and ſometimes, that it is *Eſtabliſhed*; ſometimes, that *not a tittle of it ſhall paſs*; and ſometimes, that *we are not under the Law, but under Grace*; I do not intend here any full deciſion: I will draw only one chief Stroke towards it. The Law may be conſidered as the Rule of Man's Duty, or Meaſure of Good and Evil, according to his own Nature and God's; or as the Inſtrument of God's Government over Man, or Meaſure of his Dealing with us, or Judging us according to our deſervings. It cannot be conceived, but ſo long as the Nature of God and Man is the ſame, and Good and Evil (which conſiſts of agreeableneſs, or diſagreeableneſs, to them both) is the ſame, the Law of Nature muſt remain unchangeable, as the Meaſure of our Moral Actions: But as it is the Inſtru-

ment of *God's Government* in the World, it is as certain, that through the Mediation of Christ (who hath satisfied his Father for our breach of it) it is *relaxed*, so as we are not dealt withal according to the Tenor of the *Law*, in the Matters of this Life, or of that which is to come. I distinguish these two things, A Rule *of Life*, and a Rule *for Life*. A Rule for Life is expressed in these words, *He that doeth them shall live in them.* We are *freed from* the Law on the *latter* account, we are *made free to it* in regard to the *former*. That is, we are under the Law, so as that we are still bound to live according to it; but we are delivered from it, so as (through Mercy, and the Merits of Christ) we shall not be *judged* by it. There is *Norma Vitæ*, and *Norma Judicii*. The Law is of force as a Rule of *Life* or *Duty*; but we are not under it as a Rule of Judgment. We shall be Judged, says St. *James*, by *the Law of Liberty*; and *Paul* says, *According to my Gospel.* Blessed be God for this good Truth.

Now, that the Government of God over the whole World is by the Law of *Grace*, and not of *Works* (thus much being said only for light in the way) does appear, as the Sun or Moon in the Heavens. *For God hath not left himself without Witness, in that he does good, and gives us Fruitful Seasons.* These are Effects of his Mercy, which he could not shew to the World, as he does, if he dealt with it according to the Law of *Works*. When *Abraham* pleads with God for *Sodom*, that he would spare it if there were ten Righteous Persons there, it is manifest, that he must account of God's Government over the Earth, to be a Government of Grace. *That the Righteous be as the Wicked, that be far from thee*, (says he) *shall not the Judge of all the Earth do Right?* If God should do but *Right* to the best of Men, according to the Righteousness of the Law of *Works*, there could be no such Pleading as this. Neither is there any Righteous, *no not one*, says the Scripture; nor could God have accepted of *Abraham* himself for *one*, had there been *nine* besides, but upon the account of the Law of Grace. It is a Righteousness consisting in a Condecency of his Goodness and Mercy, and not in the Rule of his district Holiness that *Abraham* intends. When the Prophets call upon *Israel* to Repent, and to *do Righteousness*, that they

they may *live*, it is a perpetual Diſcovery, that God dealt not with them according to the Covenant of Works. The Law admits no Repentance, and there is no Righteouſneſs that a Man can *live by*, according to the *Law*. It is ſuch a Righteouſneſs then they muſt mean ſtill, which is the ſame with the *juſt Man's Faith*, whereby it is ſaid he *ſhall Live*; and that is the *Righteouſneſs of Faith*, or *Righteouſneſs of God* in the Goſpel, which lies in a conformity to the Law of Grace. We are Righteous, according to this Law, when we perform the Condition: God is Righteous according to it, when he accepts us thereupon unto Pardon and Life. We have a moſt ſignal Inſtance in the *Ninevites* of theſe two things I do here ſtand upon. If God's Government over the Heathen was not by the Law of Grace, how could the *Ninevites*, by their Repentance have diverted his Judgments? And if this Law had not been *Connatural* with *Fallen* Man, ſo as to be *written in their Hearts*, how could they truſt in God, that upon their forſaking Sin, and their turning to him, they ſhould find Mercy, and be ſaved from Deſtruction? Both theſe things (I ſay) have, in this one Inſtance, their full Evidence. And what think we of *Cornelius*, the *Centurion* and *Roman*, how could his *Prayers* and *Alms* be *accepted with God*, if *Cornelius* as well as *Paul*, a *Roman* as well as a *Jew*, were not under the ſame Government of Grace, when there is nothing we do but is imperfect, and liable to a Curſe, by the Law of Works? And what ſhall we conclude then, from both Inſtances, but that which *Peter*, upon Conviction, himſelf concludes? *Of a Truth I perceive, that God is no Reſpecter of Perſons, but in every Nation he that feareth him and worketh Righteouſneſs, is accepted of him.*

There are three things go to a Law: That it be for the Publick Good, That it be the Will of the Lawgiver, That it be promulgated to the Subject. That the Law of Grace is good for the World, there can be no queſtion; that it is God's Will the World ſhould be govern'd by it, appears by what is ſpoken; and that this Law hath been promulgated to Mankind, appears both in the general Notice of it in Men's Hearts, (*I will write my Law in their Hearts*, ſays God, in the New Covenant, as diſtinguiſhed from that of *Moſes*) and in the

expreſs Declaration of God to our firſt Parents, that *the Seed of the Woman ſhould break the Serpent's Head*; and in his Covenanting with *Noah*, which muſt be underſtood, without diſpute, in regard to all Poſterity. Now, when ſuch a Law hath been promulgated to *Adam* and *Noah*, as belonging to all the World, being to come of them, it muſt be proved, that this Law hath been ſomewhere, or at ſometime, again repealed by God; or elſe muſt every Man and Woman in the World be under this Government of God, according to it, and conſequently be in a capacity of Salvation.

I will, to theſe Reaſonings, add one Syllogiſm: It is *not the Hearers of the Law, but Doers, ſhall be juſtified.* This is expreſs in one Verſe of the Second to the *Romans*. But ſome Heathen are *Doers*, though not *Hearers* of it. This is affirmed in the next Verſe. *For when the Gentiles, which have not the Law, do by nature the things contained in the Law*, with the reſt following. *Ergo*, Some Heathen are juſtified and ſaved. If any cavil, and ſay, That no Man is a Doer of the Law; he muſt be anſwered, That the Apoſtle here ſpeaks of ſuch a doing only as is ſuppoſed to be among the *Jews*, that were godly, or *Jews inwardly*, in the Verſes after. And I renew my Argument: They that are Doers of the Law, according to the Senſe of ſuch Texts, as make the keeping the Commandments of God neceſſary to Salvation; ſuch as when Chriſt ſays, *If thou wilt enter into Life, keep the Commandments*; and ſuch as when the Apoſtle ſays, (as before) *They that by patient continuance in well-doing, ſeek for Glory, ſhall have Eternal Life*; that is, They who are Doers of it, as all that are *Jews inwardly*, and *in the Spirit*, do keep it, and no otherwiſe; to wit, not κατ' ἀκρίβειαν, but κατ' ἐπιείκειαν, not according to the *Rigour* of the *Law*, but according to *Acceptation*, by the Equity of the Goſpel; they, I ſay, ſhall be juſtified and ſaved. But ſome Heathen are Doers of the Law in this ſenſe, which is the ſenſe of the Apoſtle. *Ergo*, Some Heathen are juſtified and ſaved. I confirm the *Minor* by the words enſuing, that we may be ſure we have the Mind of the Apoſtle: *Therefore if the Uncircumciſion keep the Righteouſneſs of the Law, ſhall not his Uncircumciſion be counted for Circumciſion? And ſhall not Uncircumciſion, which is by nature, if it fulfil the Law, judge thee, who by the Letter and Circumciſion*

cumciſion doeſt break the Law? It follows, that ſuch as theſe therefore are *Jews inwardly*, and *in the Spirit*; though they were not *Outward Jews*, or *in the Fleſh*, or of the *Circumciſion*, as is apparent in the words already, and the laſt Verſes. They that are *Jews inwardly*, and *in the Spirit* then, (I follow my Argument) though not *outwardly* ſo, and *in the Fleſh*, do fulfil the Law, in the ſenſe of this place, and are juſtified. But ſuch are ſome of the Heathen here, according to the Apoſtle. *Ergo*, Some Heathen are juſtified and ſaved.

And what could be deſired more full and convincing? If it were not for the firſt Verſe which follows in the next Chapter, which does yet add ſuch abounding Confirmation to it, as I muſt profeſs my ſelf perfectly ſtruck with the Evidence, as with a Beam of Light, never to be withſtood, or any more doubted: *What advantage then hath the Jew above the Gentile?* Theſe are the words. It cannot be imagined by me now, that this Queſtion could be offered, after he had ſaid thus much, if there were ſuch a difference between theſe two, as that one of them only was under a poſſibility of Salvation, and not the other. It is brought as an Objection to his foregoing Aſſertion, in this ſenſe, That if this be true, there appears no difference in the matter, whether a Man be a *Jew* or a *Gentile*; ſeeing he that hath the Law written only in his Heart, and keeps it (that is, in ſincerity) ſhall have the benefit, and be ſaved, as well as he that hath it written in the Bible. The Apoſtle does as good as anſwer, This is true; yet is there a difference, *Chiefly becauſe that unto the Jews were committed the Oracles of God.* I interpret not theſe words, but give this Paraphraſe: The *Heathen* were under the ſame Law of Grace for Life as the *Jews*, but the *Jews* advantage was, that they had it in the ſecond Promulgation, with this priviledge of Ordinances; and our advantage is the like over them, that we have it in the third and laſt Promulgation, by the Goſpel. I argue then, once more: If this was the chief advantage the *Jew* had over the *Gentile*, that the one had *the Oracles of God*, and the other had not, then was there not this difference between them, that one was in a *Capacity*, and the other under an *Impoſſibility* of Salvation; for this were an advantage of a far greater Nature. But this was the chief advantage. *Chiefly becauſe*——Ergo.

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The Objections againſt this Doctrine are two: The one is from the Scriptures, which in many places in the New Teſtament, do require Faith in Chriſt, or Believing the Goſpel, as the Condition of Salvation. *He that believeth not, ſhall be damned.* I anſwer, As the Apoſtle ſays of the *Law*, *Now we know, that whatſoever things the Law ſaith, it ſaith to them that are under the Law:* So ſay I of the *Goſpel*, Whatſoever things, of this kind, the Goſpel ſaith, it ſaith to thoſe that are under the Goſpel. Where the Goſpel is preached, and Revelation is ſufficient, ſo that Men wilfully reject it, ſuch are left without excuſe; the caſe of ſuch is dangerous indeed, and theſe Texts applicable to them: *If you believe not that I am he, you ſhall dye in your Sins.* But as for thoſe who never heard the Goſpel, or when the Revelation hath been inſufficient for ſuch Conviction, the caſe (I hope) is otherwiſe; the caſe is, I think, as I have ſaid; and our good God will not require of any *more* than he hath *given*. The other Objection is from the Authority of Men, or of the Church more generally, that condemns this Opinion: But I account the Verdict of Chriſtians, in this point, is for themſelves, and ſo partial. I ſuppoſe it taken again upon truſt, and followed by the moſt for want of Light; and I believe alſo, that if they had but this Light only, that I offer, they would have determined as I do. It is true, I grant, as the Church thinks, That there is no Religion, *by which* a Man can be ſaved, but one only, that is the true Religion: But this is a great Truth here to be received, That Chriſtianity in the Root, according to what is ſaid, is the Univerſal Religion of Mankind; *(whom therefore ye ignorantly worſhip, him declare I unto you)* ſo that the οἱ κατὰ λόγον βιώσαντες, they that live according to Reaſon, as *Socrates*, *Heraclitus*, and the like Men, were Chriſtians, though they were not ſo called, according to *Juſtin Martyr* in his *Apology*. Which Doctrine, nevertheleſs (to ſalve moſt fully the Eighteenth Article of the Church, at firſt mentioned) is not to be harboured, but as it is compatible with this certain Poſition, That there is no way, for all that, under Heaven, whereby a Man is, was, or can be ſaved, but through the Name and Mediation only of our Saviour. *For other Foundation can no Man lay, than that is laid, which is Chriſt Jeſus.*

Out

Out of a Book, concerning the Universality of Redemption, and two other Points.

From the *Universality* of *Redemption*, there does arise a *Government of Grace*, which God hath over the whole World; that is, a Government by *the Law of Grace*, which Christ hath purchased, as the *Instrument of that Government*, whereby *Salvation* is made possible to all Mankind, or whereby *Pardon* and *Life* are made attainable by all Men, on a *Possible Condition*. If you ask me, what that is, wherein this *Possibility* is placed? This I perceive is a hard Question made, but I will answer easily: It is to be placed in the *lowering the Condition* to the capacity of the Persons, having the power and use of their Natural Faculties, so that whosoever he be that lives up *sincerely* to the Light that he has, shall be saved. Such is the Law of *Grace* (I say) purchased by Christ, by which we are *Govern'd*, and shall be *Judged*, that whosoever lives up to the Light and Means he has, *in sincerity*, shall be saved by it. I will add, Whosoever does but *what he can*, in order to his Salvation, is *sincere*; and consequently the Condition must be *possible*: But seeing no Mortal does what he can, (every Man can do more Good, and less Evil, than he does) I say, If he does *sincerely* what he can (which all the Elect from the four quarters of the Earth, and the Elect only, will surely do) he shall have Life, notwithstanding all his Imperfections. This being premised, as to the *possibility* of the *Performance* then it self, it is founded in *Dono Supernaturali a Viatore quocunque possibiliter recipiendo, secundum Legem Ordinariam*, as the Schools speak.

It is an Error (one of them call'd *Vulgar*) which hath reigned too long in the Christian Church, to think that none can be saved by the Name of *Christ*, who have not heard him preached to them; or that the *Extent* of Christ's Death, and the Benefit of it, is Commensurate with the *Knowledge* of him. The Error hath arose through Carelesness of Divines, in not considering the Point, and the Partiality of the People to their own Religion. The *Jew* will have none but the *Jews*, the *Mahometan* none but the *Mahometans*, the *Christian* none but the *Christians*, to be saved. But I am hugely perswaded otherwise, that there are Millions that have been, and Thousands

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are living in the World, that have never known, and ſhall never know, how much they are beholding to Jeſus Chriſt, till they come before him in Judgment, and then they ſhall know it to their Comfort; and Chriſt will ſtay for his Thanks till that day, when that Comfort, and thoſe Thanks, ſhall be Everlaſting. To ſay, that any Man was, is, or can be, ſaved without Chriſt, is an Error indeed; and if any one ſhall go to preach up the Salvability of the Heathen, without this Foundation (that is to ſay, *Lay any other Foundation than what is laid, Chriſt Jeſus*) the Eighteenth Article of the Church does Anathematize that Perſon (for ſuch Ignorance is truly accurſed:) But that Article muſt not be thought to Curſe or Condemn any that maintain *Salvation alone by Chriſt*, though he hold alſo that ſome *Heathen* may be ſaved. Let the Title of the Article give the Interpretation.

Out of another Book of his, wherein ſome of the Articles of the Church are occaſionally Explained.

Art. 18. Of obtaining Eternal Salvarion only by the Name of Chriſt. *They are to be held accurſed, that preſume to ſay, That every Man ſhall be ſaved by the Law or Sect which he profeſſeth, ſo that he be diligent to frame his Life according to that Law, and the Light of Nature: For Holy Scripture doth ſet out unto us, only the Name of Jeſus Chriſt whereby Men muſt be ſaved.*

I obſerve, the Church hath but one *Anathema* in all her Articles, and that *ſeems* to be denounced here againſt all thoſe who do or ſhall hold, that any Perſons can be ſaved that are not *Chriſtians* by Profeſſion; as if the *Death* of Chriſt, or the *Benefits* thereof, and the *Knowledge* of him, were Commenſurate through the World. But God forbid! I am out of doubt that God hath a *Government* over all Mankind, which is *Moral*, in order to Life or Salvation; and that the Inſtrument of that Government muſt be the Law of *Grace* (the Law of *Innoceney* becoming in the State of *Lapſed* Nature uncapable to that end) which being at firſt Promulgated to *Adam* after his Fall, and to *Noah*, muſt belong to all his Poſterity; inſomuch as every one (whoſoever he be) that lives up in ſincerity to this Law, according to the Adminiſtration of it he

is

is under, ſhall be ſaved. For my Aſſent then to this Article, I do deſire the word [*By*] may be eſpecially noted. I could not aſſent to this Article if it were [In] *in the Law or Sect he profeſſeth*, but being [By] I hold plainly, that if an Heathen, or any Perſon that never heard the Goſpel, repents of his Sins, and truſts to a good God, and ſo lives up to the Law (or *Covenant*) of *Grace*, according to the firſt Edition of it, (I ſay, if any ſuch indeed do, *Rom.*2.26. *Acts* 10.35.) and thereby comes to be ſaved, it is by the *Chriſtian* Religion, which he implicitly holds in Subſtance with us, and not *by the Law and Sect he profeſſeth*, that he is ſaved. And this Salvation of his, is in and through the Name and Mediation of Jeſus Chriſt (no leſs than ours is) who procured that Law for them, and all the World, as well as for *Abraham*, and the *Jews* under the *Old*, and for us under the *New* Teſtament.

A Note hereupon.

Note here, that the *Writer* of this, being a *Non-conformiſt* Miniſter, *Epiſcopally* Ordained; and holding Communion with his *Pariſh-Church*, as the old *Non-conformiſts* did, thought good to make a Trial for the recovery of the uſe of his Miniſtry, in Preaching an *Occaſional* Sermon, when called, though without *Benefice* or Emolument, which requires farther Compliance; did, in order to obtain a *Licenſe*, unto which an *Approbation* of the *Thirty nine Articles* is required by the *Uniformity-Act*, propoſe a Subſcribing to them, with a *Liberty of Explication*, if that might be granted; his Judgment being, That as all *Impoſitions* are to be taken in the Senſe of the *Impoſers*, theſe *Articles* muſt be taken in the Senſe of the *Compilers*, or at leaſt he muſt be conſtrued ſo to take them, if he did Subſcribe them without that *liberty* firſt granted, and declared. Upon this account he made for himſelf his *Explications* of all the *Articles* he ſcrupled, and the *Biſhop of Salisbury* hath light upon the ſame *Explication* of this *Eighteenth Article* (which is cited before) as he: Only this difference muſt be obſerved, That this *Explication* is reckoned ſatisfactory in point of Conſcience by him, upon the ſuppoſition of a *Liberty of Explication* to be firſt granted; but the *Biſhop* propoſes this *Explication* as ſatisfactory to a *Clergy-*

Man for his Subſcribing, without the *grant* to him of a *Liberty* to make it. There have been great Divines, who looking on the Articles, to be Articles for *Peace*, and not Articles of *Faith*, have thought it enough for their Subſcription to them, that they engage to bear with, and not contradict them: This worthy *Biſhop* therefore does honeſtly ſhow, that this is a Senſe too looſe for the *Clergy-Man*, who is to declare, That what he Subſcribes is his Opinion, and is bound to take every *Article* in the *Literal* and *Grammatical* Senſe of it, as is enjoyned by the *King's Declaration* before the *Articles*. Upon this account the *Biſhop*'s diſtinction, between the words *By* and *In*, is proper, as eaſy, if the *Authentick* Senſe be not to be ſtood upon, but a *Literal* and *Grammatical* Conſtruction altogether. I would fain therefore ask the *Biſhop*, whether a *Literal and Grammatical* Conſtruction can be made to ſalve all the other *Articles*, as well as this? I will propoſe two words in two Articles: The one is that word [*thorowly*] in the *Eighth* Article. *The three Creeds ought Thorowly to be received and believed.* If *Thorowly*, then in every part, then the beginning, the middle, and the end, of the *Athanaſian Creed*, muſt be believed; then muſt the Proem and the Concluſion be believed. Does the *Biſhop* believe ſo? If he indeed does not, then is that fair Grammatical Literal come-off to no purpoſe, in the *Eighteenth* Article, when he is gravell'd in the ſame matter in the *Eight*. *The common Anſwer* (ſays the Biſhop) *of the moſt eminent Men of the Church, is, That theſe Expreſſions are only to be underſtood to relate to thoſe, who having the means of Inſtruction offered them, have rejected them — Upon ſuch as do thus reject this great Article of the Chriſtian Doctrine, concerning One God, and Three Perſons, and that other concerning the Incarnation of Chriſt, are theſe Anathemaes denounced.* This is well, exceeding well; but is this a *Literal Gramatical* Conſtruction? Will the word [*thorowly*] ſo *Literally* and *Grammatically* be thus expounded? The other word I have to propoſe, is the word [*Only*] in the *Eleventh* Article: *That we are Juſtified by Faith Only, is a wholſome Doctrine.* In the Literal Grammatical Conſtruction this cannot be ſubſcribed, becauſe it is Litterally and Grammatically contrary to St. *James*, who ſays,

ſays, *Not by Faith only, but by Works alſo.* In the *Authentick* Senſe one may believe the *Compilers* meant, by *Only*, what *Paul* ſays, *By Faith without Works*; which, by diſtinguiſhing *Works*, may be reconciled to St. *James*. If the Articles then muſt be ſubſcribed in the *Literal Grammatical* Senſe, what ſhall we do with them? Subſcribe them we cannot. Why they muſt be let alone. The Truth is, theſe Articles, if conſciencioufly Subſcribed, muſt be Subſcribed in the *Authentick* Senſe or Meaning of the *Church*, and ſo of the *Compilers*, and that conſtrued *Literally* and *Grammatically*, which makes them the harder. They may remain therefore as ſtanding ſtill for the *Articles of the Church*, but without the Injunction of her Sons to Subſcribe them. For no Man of a free Judgment, that will Subſcribe nothing but what he underſtands and believes, will be able to bring his *Ego libenter & ex animo*, to do it. O *quando!* Oh when will the time come, that we may have an Act for *Comprehenſion*, which may provide for the forbearance of ſuch *Subſcriptions*, *Declarations*, and *Oaths*, that the largeſt *Expoſition* that can be made of them, does but render a *Noli me tangere* to *Conformiſt* and *Non-conformiſt*, and even to himſelf that makes, or hath made it?

There is a Threefold Interpretation, An *Authentick*, a *Uſual*, and a *Doctrinal* Interpretation, according to *Suarez. De Legibus.* The *Authentick* Interpretation of an *Impoſition*, is the Expoſition of it according to the Senſe and Meaning of the *Impoſer*; and the *Authentick* Interpretation of the *Articles* is to underſtand them according to the Meaning of thoſe who compiled them, and conſequently of the *Church* which enjoyned them according to their Meaning. The *Uſual* Interpretation of theſe *Articles* who can tell? But if any ſhall cite *Chillingworth*, and Arch-Biſhop *Uſher*, and ſay that any Interpretation of an *Article*, as it pleaſeth the Taker, ſo long as he obliges himſelf not to contradict it, is that which is *Uſual*; I think he ſpeaks true: But then this *Uſual* Interpretation is not allowed the *Clergy-Man* by the *Biſhop*, as is noted before, becauſe it is looſe and ſinful, as he ſhews upon clear Reaſon; and in this, the Biſhop will have a good Conſcience at the great Day. A *Doctrinal* Interpretation is the Explication of any

Doctor,

Doctor, or Doctors, of the Church, concerning an Article, which is but Rational, and not inconsistent with the Scripture, and the Analogy of Faith, especially if it be ingenuous and candid, and fit to be received. Now if upon the Call of any Parliament, there should be occasion for the Convocation to sit, and they should make a Canon on purpose to authorize, declare and signifie, that the *Subscription* to the *Articles* which is enjoyned, is be understood, not in the *Authentick* or *Usual*, but only in a *Doctrinal* Interpretation; then would this Book of the Bishop be of singular use, and highly to be approved: But if it serve only to justifie the imposing this *Subscription*, and continue it without a *Liberty of Explication*, or any such *Canon*, (there being these two ways only, I can think on, to make the Imposition *Conscionable*) I must declare what I apprehend, That this Book of the *Bishop* will be, and must needs be, a *Snare* unto many. I will add, That if it were writ with the Intention to uphold and continue the *Subscription*, (which I believe not of this worthy Author) or if it does but hinder the taking of it off, which was designed in the *Convention Parliament*, as this Bishop knows; there is no Man will have more cause of regret, and to be more deeply touched at the Heart about the Book, than he himself, that hath so ingenuously and exquisitely wrote it.

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THE END.